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I Would Be Thine.

I would be thine, dear Lord,
And never from thee stray;
I place my hand in thine,
And trust thee all the way.

Although the night be dark,
And days are long and drear,
I will rejoice and sing,
If thou art ever near.

I love thee better Lord,
Than any earthly friend;
To honor thy dear name,
And all my powers bend.

For trial grant me grace,
For labor give me strength,
That I may faithful be
Through all. And when at length

To Jordan's chilling tide
My weary feet have come,
Oh, part the wave for me
And take me safely home.

An Exhortation to Virtue.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

I have greatly rejoiced with you in our Lord Jesus Christ, because ye have followed the example of true love, and have accompanied as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days long gone by, endureth even until now, and bringeth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, whom God raised from the dead, having loosed the bands of the grave, "In whom, though now you see him not, ye believe, and believing, rejoice with joy unspeakable and full of glory, into which joy many desire to enter, knowing that, by grace ye are saved, not of works, but by the will of God through Jesus Christ."

"Wherefore, girding up your loins," serve the Lord in fear and truth, as those who have forsaken the vain, empty talk and error of the multitude, and believe in him who raised up our Lord Jesus Christ from the dead, and gave him glory, and a throne at his right hand. To him all things in heaven and on earth are subject. Him every spirit serves. He comes as the judge of the living and the dead. His blood will God require of those who do not believe in him. But he who raised him up from the dead will raise up us also, if we do his will, and walk in his commandments, and love what he loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil-speaking, falsewitness, not rendering evil for evil, or railing for railing, or blow for blow, or cursing for cursing, but being mindful of what the Lord said in his teaching: "Judge not, that ye be not judged, forgive, and it shall be forgiven unto you, be merciful, that ye may obtain mercy, with what measure ye mete, it shall be measured to you again," and one more, "blessed are the poor, and those that are persecuted for righteousness' sake, for theirs is the kingdom of God."

If the way of heaven be narrow it is long, and if the gate be straight it opens into endless life. —Bishop Beveridge.

Things in General, Some Things in Particular.

A Type of Many.—The following account of an old Indian is typical of many. They go through the world and fail to claim the promises of God:

"An old and ragged Indian wandered into one of our Western settlements begging for food to keep him from starving. It was noticed that he wore around his neck a small, dirty pouch, suspended by a bright colored ribbon. On being questioned, he said it was a charm given him in his younger days: and, opening it, displayed a faded and greasy paper, which proved to be a regular discharge from the Federal army, entitling him to a pension for life, signed by George Washington. Though wearing this name and pledge which, presented at the right place, would have insured him a plentiful support, he had been wandering about, a starving and forlorn beggar. What a picture of the unclaimed promise of God."

The Progressive Brethren of Downsville, Md.—We received a circular sent by T. J. Fahrney, announcing a series of meetings at Downsville, conducted by brethren Joshua Long, I. D. Bowman and E. B. Shaver. The meeting is over by this time, I presume, and trust it has been with good results. The subjects announced were pointed, and no doubt our brethren handled them well. We congratulate Bro. Long on the step he has taken, and trust his new field may be plowed deep. We congratulate the church on having another worker. May the benefit be mutual and the result glorious. There is room to work, Bro. Joshua; go to Uvilla and give our folks a preach. Success to you, brethren, in Washington Co., Md.

What Is Your Weight?—"In the Bank of England there is a machine which receives sovereigns, as a mill does grain, and divides those of full weight from those under weight. The machine never errs. It matters not whether the sovereigns came from the pocket of royalty or from a beggar, whether they are brightened or tarnished. If of full weight they will be cast on one side, if deficient, on the other. Thus delicately, but inevitably and unmistakably, will God weigh souls. Pretense and assumption will not change the unerring correctness of God's scale of weight and judgment. Character, after the Christ pattern, will be the invariable standard of measurement. If of full weight in Christ, we shall drop on the right side, if deficient, on the other side."

Bashor, Brown and Mason.—Bashor's letter to Brown and Mason, or rather his letter regarding the two brethren as writing on the Passover, reminds me of an old man I used to know at home. He was always on hand when a fight was going on. He watched it with great interest, and when the men had about exhausted themselves, he would jump in and go through the form of parting them, and then preach peace. Then, too, our brother describes Bro. Brown and Mason in a way that makes you think he had just come from a circus performance. I do not think such a description is in keeping with the subject and the object all three profess to have in view. I would suggest that the brethren (who are capable of so doing) fill the paper with articles that will elevate and not carry one's thought's to the sawdust ring. "Spiritual Guidance" by Dr. Reichard, is more like it. Give us good food.

JOHN DUKE MCFADEN.

Narrow-mindedness, or Toleration—Which?

It is strange that the word "church" is only found three times in the four gospels, and stranger than all, John never uses it. This is a striking contrast to many of our modern writers. So many today can hardly write a line without referring to the church. The church is uppermost in their minds until Christ is entirely forgotten. Not so with the New Testament gospel writers. Their minds were so full of Christ that human names and ideas are scarcely noticed. Yet we find the word *church* in the gospel, and it is our duty to look at it and try to understand it. To do this effectually, we must divest it of all superstitions and subtle meanings that have been imported into it, and the glamor that has been thrown around it.

What, then, does the word church mean? We must remember that Jesus when he used it was not talking to a group of scholars and theologians, but to a few poor, plain men, and they evidently understood him, as they did not ask him for an explanation. The Lord used a word that was in common use, and which was readily comprehended. The word *ecclesia* means simply a number of people called together. Hence in the Acts of the Apostles where we find it again, it is translated "Assembly," and the revisers have not attempted to change it.

So then we have the clear original meaning of the word. So now by common consent we have enlarged the meaning and imported the idea of religion into it, and regard it as a number of people united for the worship and service of God. Every such society is in the fullest sense of the word a church. No matter how many—there may be two or three or two or three million—if they are united for the worship of God they are a church. No matter what they believe in—they may be orthodox or heterodox—they are still a church. No matter what their polity—they may be regularly organized and take any name, they may be separate or distinct—if they are united for the worship of God, they are a church. No matter what their ritual—they may be simple like the Quaker or full of imposing ceremony like the Romanists—they are still a church. No matter when they meet, whether in a church or a Cathedral they are yet a church. Hence in the New Testament we read of churches, churches in Cities, churches in Villages, and more than once we read of "The church that is in thy house." Then why can we not today have different churches? Remember the prominent idea is that they are to worship God. If they differ about the ritual or interpretation of the Gospel, if the worship of God is the object, they are a church.

But then we read about *His* church. What does this mean? Men will in their egotism and self-righteousness assume the name exclusively to themselves. They will in their extreme presumption unchristianize the whole Christian world. This surely is radically opposed to the spirit of Christ, who said to his disciples, when complaining that certain people did not follow and did not associate with them, "Forbid them not." When we became exclusive in our conduct to those who may be as honest as we are, and we exclude them from the Lord's communion we are violating God's law.

Only a few weeks ago one of those, who would by his positiveness and egotism, place himself as a leader of the Brethren church, made a record of throwing a barrier around the Lord's table, and ridiculed the idea of telling those who differ from us take their places with us around the Lord's tables. At such times we should remember the Lord "Forbid them not." To become the judges of our fellow Christians, and decide whether they are worthy or unworthy to be communicants with us, is assuming power God has never given to man. Let us beware that we do not apply the definite article to our church. That word belongs only to the church of which Christ speaks. We thank God that he and not man will be the judge of our honesty and worship.

There is no spirit so harmful to the cause of religion as that which condemns unmercifully the worship of others. This spirit lacks the first principle of the Christian religion and therefore at once places itself beyond and without the pale of true christianity. This disposition cannot be condemned too heartily. It is the parent of superstition and cruelty. This is the spirit that kindled the fagots and put in motion the devilish machinery of the inquisition and it is only the laws of a civilized land that prevents a repetition of the bloody scenes of the dark ages. Brethren, let us shun such a spirit as we would the very devil himself. Such a spirit of narrowness is the author of all the cruelty and meanness that has disgraced the very name of religion, and been the author of infidelity.

Yes I repeat, this narrow, prejudiced spirit of intolerance has caused more infidelity than the writings of all the infidels and skeptics that ever lived. Thus professing Christians turn themselves into enemies of the very cause they presume to advocate. What a picture! A follower of Jesus saying unto other professing followers who desire to take a place around the Lord's tables. "No, you dare not sit here, you do not worship or believe as we do, so you dare not come around these tables!" Whose tables are they? We say, the Lord's. But we make them ours, by discriminating what kind of Christians are permitted there. Some conscientious people may say, "but if we did not take care, a thief, liar or hypocrite may commune." That is none of our business. The Lord has placed a barrier around his institutions. It is our business to tell the people what constitutes a Christian, and then as they are the Lord's tables we have no authority to turn anyone away, if we have done our duty in explaining and warning the people as to what is necessary to become a communicant.

Remembering all this, and what a risk we take in refusing any one a seat at the Lord's table, we should be careful lest the Lord judge us as we judge others. The best of us are none too good that we can condemn others. After all our service, we are but improfitable servants. Let us search the whole New Testament thoroughly and we will not find the least authority for the prohibition of others from the Lord's tables. Let us not commit the mistake of making them our tables. When we are presumptious enough to commit the error of constituting ourselves as self-appointed guardians of the church we surely make a terrible mistake—a mistake that has always brought confusion and disaster upon the church. Brethren do not be lured by any plausible and well-sounding arguments. It is dangerous to tamper with the prerogative that God has retained as his exclusive right and privilege.

A brother became very radical and positive in a late article, and amongst other warnings, and complaints said, "Others heard much 'campaign thunder' upon the superficial inspiring plea of unlimited and unrestrained open communion, and with more zeal than knowledge and discretion surrendered at once." Of course this surrender refers to the fact of suffering others than our own church members to commune. Now I hope that the writer of this article or any one who may coincide with him will not consider themselves so good and righteous that other Christian people will disgrace our communion and prevent God's blessing from coming among us.

We suppose it is natural to be narrow-minded, as we find the disciples of our Lord as Jews becoming so exclusive, that they did not want others who did not literally follow the Lord as they did, to participate in the blessings that they enjoyed. So Jesus teaches them differently, "Forbid them not" on one occasion. and his silence when

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